THE MISSIONARY HERALD

FEBRUARY 1932

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Our February Issue

Our cover suggests John Oxenham's song:

"Land more lovely sun ne'er shone on than these isles of Hawaii. Spendthrift nature's wild profusion fashioned them like fairy bowers."

The opening article, which is on Hawaii, presents the story of a memorable event in the history of the Board.

We have not a little about Japan also. Naturally our feelings are so much aroused against the new outbreak of militarism in the Far East that we must go out of our way to call attention to the quiet, pervasive spirit of missions at work in the heart of the Japanese Empire.

This is the main reason why we give a full report of the commissioning of Miss Kane, a volunteer for Christian service in Japan. Another reason is that a typical commissioning service most naturally fits in with the report of the Student Volunteer Convention in Buffalo that is given by Mr. Scotford, editorial secretary of the Commission on Missions.

We do not need to introduce Rev. Herbert D. Rugg, the secretary of publicity of the Commission on Missions. This applies as well to Dr. Frank M. Sheldon of Oklahoma City, the chairman of the National Council's Seminar on The Gospel and International Life, and to Dr. John E. Merrill, president of Aleppo College in Syria.

The message of Dr. Raymond Calkins, pastor of First Church in Cambridge, Massachusetts, is given a special position of prominence in this number. We trust that it will receive wide and thoughtful reading right at this juncture. It is a clarion call in itself.

NEXT MONTH

Our March number will contain a review article by Dr. Alden H. Clark on the great Report of the "Lindsay Commission" on the Christian Colleges in India. As our own expert on education in India questions one or two fundamental positions taken by the Commission, his article is likely to be widely read and discussed.

Other reviews by the staff will be on the following books: *Beyond the Sublime Porte* (Yale University Press), by the executive vice-president; Oldham's *The Remaking of Man in Africa* (Oxford University Press), by Secretary Riggs.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Now If Ever the Clarion Call!

An Editorial by Dr. Raymond Calkins

A situation without parallel in recent history confronts the mind and conscience of the Church today. Everywhere we turn our eyes the world seems to be in disorder and confusion. The whole human family is involved in a disaster which has world dimensions. We have discovered that there is no such thing as a splendid isolation. We are all members one of another.

The more deeply we probe into the causes of this common catastrophe, the clearer it becomes that the problem is not a political problem; neither is it an economic or industrial problem. It is a deeply spiritual problem. We have followed the road of selfishness, of greed, of avarice. We have used the weapons of hatred and violence, and these have brought us to the brink. The wholly un-Christian aspects of our so-called Christian civilization are the real cause of our universal suffering today.

Whenever in its history did the Church have a more glorious opportunity? To see it, however, she should first cast the mote out of her own eyes. She should confess that too long the Church has been the handmaid of the secular interests and secular powers, and has failed to maintain her own free and independent position, bringing fearlessly the mind of Christ to bear upon every problem that vexes the mind of the race.

To seize this opportunity will require courage and sacrifice. Now if ever, the trumpet call must be heard and it must give forth no uncertain sound.

These critical times call for a consecrated ministry. As never before in history must our ministers be the world's moral and spiritual leaders.

These critical times call for a consecrated laity. More is required of our laymen and women than that they observe the proprieties of the personal life and find comfort for themselves in the faith which is theirs. They must change from being quietly and receptively religious to seeing the Cause, accepting it, being devoted to it.

How will this mood, once recovered, manifest itself? How shall the Church make itself felt?

There shall be, for one thing, a voice heard in the land, saying boldly that our sufferings are due to our having forsaken the Christian way of life. Can anyone doubt that the kind of nationalism, the kind of predatory competition, or the kind of war system which has been an integral part of our civilization, is in essence un-Christian and therefore the cause of our misfortunes? Now is the time to say so.

But this is not all of the Church's duty. Against the dark background must shine a bright and burning light. The Church must issue its positive message of hope. Its preachers must fulfill that hope of salvation which lies in a return to the Christian idea of love and justice and brotherliness in every relationship of life. They must summon men to incorporate that idea in the economic, social and international issues of the hour.

But the mission of the Church to the world does not stop here. It reaches beyond our own borders and into every land and nation.

There on the outposts of civilization, on the far-flung battle line, in the struggle for a pacified and contented world in which dwelleth righteousness, are the emissaries of the Church, the appointed and commissioned ambassadors to all the races in this land and to all the nations of the earth. These are the heralds of that Gospel which the Church must share with all the world or be recreant to its duty and faithless to its trust.

The Christian workers all over the world are the great spiritual engineers who are literally laying the foundations of a new world order. They are the world's foremost internationalists, interpreting the East to the West, and the West to the East. They are the fashioners of a spirit, of a hope that brings health and a new morale to every land and people.

Engrossed in our own problems and difficulties at home, have we paused long enough to consider the crushing burdens and staggering difficulties which present world conditions have imposed upon this band of consecrated men and women? They have been sought out and sent out by the churches. They have been asked to do and have agreed to do their difficult work, and they are doing it with consecration and with success. To forget them, to abandon them, to leave them in discouragement, their work crippled, their hopes defeated—this surely would be gross indifference and it would mean moral disgrace for the Church which promised its support when it commissioned them to do its work.

The local church problems may be acute, but can the Church bear to desert its intrepid workers at home

and abroad, who are in far greater need than we can easily visualize?

The poverty and need of every field of the American Board abroad is far worse than with us. Present world conditions have put a heavy burden upon nationals with whom our missionaries are associated. These are standing bravely and working faithfully, but they need desperately to know that the Christian churches in America are behind them. Cruel cuts in appropriations have mutilated the programs for Christian advance in nearly every mission. Men and women who have toiled patiently for years to attain certain strategic positions must now see these abandoned.

We must come to the succor of these workers for Christ, and we must rescue their work—and Christian missionary work was never more needed.

Did the world ever need Christ more than it needs Him today? Was it ever more important to give Christ to the world than it is today? People may differ in matters of definition, of emphasis, of method, but Christian people cannot differ on the prime necessity of carrying Christ's life, spirit and message into the turbulent life of the world as we know it today. The hour has come and now is when we must forget our lesser disagreements and unite in the great Christian affirmation: "*And in none other is there salvation; for neither is there any other name under heaven that is given among men whereby we must be saved.*"

In this great world emergency the American Board confronts a critical financial situation almost without parallel in its history.

When the Board reports to the Commission on Missions its receipts on the Apportionment up to January 10, it will have to show a loss over last year of approximately $135,000. During the past year there has been a falling off in apportionment gifts to the foreign missions from the churches of over $300,000. In these figures there rests a moral obligation which the churches cannot and will not evade. We cannot let down in our missionary work in these momentous times.

For the present deficit the Board is in no wise responsible. Its budget is made up on the basis of reports from the different state conferences on the amounts which the churches hope and expect to raise for their task of giving the Gospel to all the world. The Board has kept faith with the churches. The financial situation at home, however, has resulted in a sharp falling off in anticipated gifts. Many churches, finding it difficult to balance the budget for local church expenses, have been sorely tempted to use for this purpose sums intended for benevolence.

Surely the churches cannot and will not forget that their duty to the Mission Boards is a sacred obligation which they must assume and ultimately discharge.

This is all that the Boards ask. They are willing to accept for the moment the burden which present conditions have laid upon them. But *when the right and proper moment has come* they propose to come to the churches and say: "Here is the amount which we had good reason to receive from you, on the basis of which we have planned our work. Here is the amount which you were unable to pay and did not pay. Now we are appealing to you to pay it, and not to compel us further to cripple your work and to dishearten further your workers." And when that trumpet is blown our Christian people must and will respond, and pay off an obligation which it morally rests upon them to discharge.

It may be a *Dollar Per Member Campaign.* All churches will be asked to join in it. The plans have not been fully matured, but these have gone far enough to make possible this preliminary word.

When the time comes we shall be ready.

FROM THE BOOK OF REVELATION

After this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

THE GREAT HERO OF THE HAWAIIAN PEOPLE: KAMEHAMEHA THE FIRST

He created the Hawaiian Kingdom of modern times. He was an unconscious instrument of God in the preparation for the coming of the missionaries.

LISTENING IN ON HAWAII
Left to right: Secretary Eddy, Chairman Leavitt, Missionary Emerson, Vice-President Goodsell.

Aloha Na Makamaka Hawaii

ACROSS nearly six thousand miles—from Beacon Hill, Boston, to Koko Head, Honolulu—the first radio-telephonic message was sent Wednesday evening, December 23, 1931, from New England to the Hawaiian Islands, and a brief conversation carried on between the American Board and the Hawaiian Evangelical Association.

At eight o'clock that evening ('twas three p.m. in the Islands) a party of missionaries and friends of the American Board, together with executive officers and members of the Prudential Committee, also newspaper men and representatives of the New England Telephone and Telegraph Company, gathered in Room 708, 14 Beacon Street, Boston. A brief program of exercises under the leadership of Dr. Ashley Day Leavitt, chairman of the Prudential Committee, preceded the memorable event itself. After the singing of "O happy day that fixed my choice," the very hymn and tune used in the Park Street Church in October, 1819, when the first group of missionaries left for the "Sandwich Islands," Secretary Bell gave a brief history of the Hawaiian work of the American Board. Dr. Leavitt led in a prayer of thanksgiving and consecration.

A minute or two before the appointed time of 8:30, a bell rang and the room became impressively silent. Secretary Eddy raised the receiver on the telephone placed at the head of the long table. "The American Board is speaking," he said. "Is this Mr. Berndt?"—the latter being the president of the Hawaiian Evangelical Association and a member of the Prudential Committee of the American Board. No reply was received. A tense five minutes followed. Then a "Hello" from Honolulu, to which Dr. Eddy replied, "Yes, hello. Is this President Berndt? Hello. Is this the Hawaiian Board? The American Board is speaking to 111 churches of six nationalities in Hawaii. We greet you in the name of the early missionaries who bound these lands together."

Boston Speaks

Dr. Leavitt then delivered the first formal radio-telephonic message between New England

and Honolulu. It lasted two and a half minutes and was as follows:

"On this historic occasion, the American Board of Commissioners for Foreign Missions greets again the Hawaiian Evangelical Association in the fellowship of a great and common purpose.

"For 112 years, strong ties have bound the best that is in America to the best that is in the Hawaiian Islands, ever since that famous band of missionaries embarked on the brig *Thaddeus* for the Sandwich Islands in 1819.

"The first act of communication required 159 days to complete. Today Boston speaks to Honolulu not only lip to lip, in an instant of time and annihilating space, but in a deeper sense, *from soul to soul.*

"Eleven decades have seen your distant islands spring from an unknown and isolated spot in the mid-Pacific, to a place of beauty and of prosperity, and of most vital economic and political importance to all the nations of the earth, but most of all to the United States of America. All that is best in the story of this century in your fair islands has risen from the spiritual gifts of education, modern civilization, and the ideals of the religion of Christ.

"With deep confidence in the future well-being of your work among the nations gathered on your shores, and in the confidence that the progress of righteousness among the nations shall again bring peace, progress and prosperity to the ends of the earth, we greet you."

Following Dr. Leavitt, the executive vice-president of the Board, Dr. Fred Field Goodsell, said: "We share with you at this Christmas season the promise of God that 'Peace on earth, good will to men' shall yet bind together the nations of the earth in one great brotherhood in Christ. Aloha and farewell."

Hawaii Speaks

The reply from Honolulu was heard through seven sets of ear phones distributed among those present. The Hawaiian friends were assembled in the Throne Room of the Capitol building in Honolulu. Mr. Berndt opened up the conversation, sending the greetings of the Hawaiian Board to the American Board on this auspicious occasion. He introduced Rev. James Akimo, substituting for Moderator Poepoe, who said: "The people of Hawaii are thankful to the American Board for sending us Christian teaching upon which to lay the foundations of our homes. Mahalo nui loa, papa amelika. I am privileged to introduce Mr. Arthur Alexander, vice-president of the Hawaiian Board."

Mr. Alexander's message was as follows: "Friends of the American Board. The change that has taken place since the first missionaries arrived in March, 1820, is almost incredible. Today we are conversing directly with you in Boston. In 1820 it took over a year to get even a simple question answered. We cannot realize the isolation of the early missionaries to Hawaii and the hardships that they suffered. None but men and women of definite purpose and great consecration could have endured and accomplished what they did. They found a primitive people that had on their own initiative abandoned their gods and idols—a people without a religion. In less than forty years they had made of them a Christian nation.

They did more than Christianize Hawaii. They helped the Hawaiian government to maintain its independence. They founded the present school system, and paved the way for the racial harmony and coöperation that is one of the features of our life today.

In 1863 your Board withdrew its support and transferred the local work to the Hawaiian Board. We regard it as a sacred trust. Aloha from the Hawaiian Islands and a merry Christmas to the American Board!"

Tel. & Tel. Tells About It

Thanks to the careful arrangements made by the Telephone and Telegraph Company, the voices were heard distinctly and without interruption. There was no static. This radio-telephone service is quite a recent development of the company.

After this exchange of messages, Mr. T. C. Cochran, district manager of the New England Telephone and Telegraph Company, explained the method of transmission to those present. The Board message was relayed from New York City to Chicago, then to San Francisco, whence by radio from Dixon, California, twenty miles

south of Sacramento, to Koko Head, a short distance from Honolulu. For the suggestion that the Board be the first in New England to talk with Hawaii we are indebted to Mr. Thomas Joseph Feeney, assistant to the president of the New England company. The Board is also indebted to Mr. Rolland C. Farnham, information supervisor, and to other members of the staff of that company.

Among the guests of the evening were Rev. and Mrs. Oliver P. Emerson. Mr. Emerson is the oldest living missionary emeritus of the Hawaiian Board, if we are not mistaken. He was the son of one of the early missionaries of the Board to the Hawaiian Islands. He is the author of *Pioneer Days in Hawaii* (Doubleday, Doran).

Some History Recalled

This episode will doubtless send many of our readers to Dr. Strong's *Story of the American Board,* in Chapter IV of which the remarkable story of the transformation of the Sandwich Islands is given. You will wish to read again of Henry Obookiah (Opukahaia), the Hawaiian boy of fourteen who was found on the steps of Yale College, in tears and in search of an education; of Samuel Mills of Haystack fame, a graduate student at Yale, and of that flaming message of his to Gordon Hall after getting the story of Obookiah, "Shall he be sent back unsupported in an attempt to reclaim his countrymen? Shall we not rather consider the Islands the proper place for the establishment of a mission?" Read of the death of Obookiah and of the reinforcement, through his death, of the appeal to send missionaries to the Sandwich Islands; of the meetings in the Park Street Church, Boston, late in 1819, where Rev. Messrs. Bingham and Thurston and two teachers, a physician, a printer, and a farmer, together with wives and children and three Hawaiians were bidden Godspeed; and of their embarking on the brig *Thaddeus* for the long, dangerous voyage around Cape Horn to the Sandwich Islands. Sense again the anxiety of the missionaries as to what might befall the party upon their arrival; their amazement, when reaching Hawaii, to learn of the overthrow of the religion of the land, the abolishment of its terrible tabu and rites, the deposition of the priesthood, the forbidding of idolatry and human sacrifice; their thrill over the mental and governmental readiness of the people for new things, and over the vote to accept the missionaries and make use of what those friendly souls had to give. Think over once more the beginnings of that stupendous task of Christianizing the people and the steady growth of a Christian way of life in spite of deeply imbedded customs and most disheartening lapses. Remember Queen Kaahumanu, Queen Kapiolani and other leaders raised of God. Recall how in 1832, only twelve years after the arrival of the first missionaries, the answer had to be that the Sandwich Islanders were a "Christian people"!

Read once more of those miraculous religious awakenings, from the consequent missionary urge of the Christians of Hawaii, and from the establishment of the Hawaiian Evangelical Association. Note how self-support began to be considered as early as 1840 when Mr. Richards proposed that the native churches relieve the American Board of a part of the burden of their maintenance; how by 1850 it was seriously considered that the time had come for closing the Mission; how in 1863 the transfer of the Board's interests to the care of the Hawaiian Evangelical Association was made, and how the final graduation of the Mission came in 1871. . . .

As for the Hawaiian Evangelical Association, we have its 109th Annual Report upon our desk. What hath God wrought through this Christian fellowship and through its mission board! Hawaiian work, union church work, Chinese work, Japanese work, religious education, finance, publication and merchandise, Filipino work, relations to other organizations, ways and means, house and grounds: what a varied and effective program! We do indeed send our greetings to the spiritual successors of those early missionaries! Aloha na makamaka Hawaii!

Youth Looks at the World

At the Buffalo Student Volunteer Convention

By JOHN R. SCOTFORD

"NOBODY on our campus is interested in religion!" Such was the repeated testimony of the representatives of the various college papers when they met together for luncheon during the Buffalo Student Volunteer Convention, December 30 to January 3.

And yet 2,200 people, 80 per cent of them students, found the money with which to pay an eight dollar registration fee, their railroad fare, meals, and hotel lodging for five days. And these young people came from all parts of the United States and Canada, representing approximately 600 institutions. Such was the sense of unity among the Canadians that everybody from the near-by province of Ontario contributed eleven dollars towards a fund to assist those from the more distant regions of the Dominion. At Buffalo it certainly did not look as though the Christian faith had evaporated from the colleges of America.

These students were of all kinds and colors. Apparently every race under the sun was represented by somebody, and of all the common tribes of men there were specimens of the young of both sexes. The lobby of the Statler Hotel looked like an interracial conference.

Quite obviously this was not a cross section of the American campus. Many of these youths apparently had not flamed even to the cigarette lighting stage. But they were an attractive group. The bespectacled student was in the minority. The girls were comely, and the boys stalwart.

Probably the personal contacts of the convention meant more to the young people than the platform speeches. These were stimulated by the twenty odd "round table" discussion groups into which the convention was divided for four periods of ninety minutes each. In these smaller gatherings everything from philosophy to the specific problems of specific lands were aired out. In some the leaders talked too much, and a few were too much frequented by older people, but most of them were gatherings of questioning youth. In Walter Judd's group the Chinese young people told the world about China. By the time the fourth day got around Alden Clark had turned his flock into a conference of young folk. Kenneth Latourette's group came to a climax when a newspaper correspondent got up and testified that although he had never joined the church he was tremendously impressed by the transforming power of the Christian faith.

On the second evening of the convention the Congregational and Christian group to the number of eighty (which was not all) ate dinner together after which Presidents Butterfield and Barstow spoke, a variety of missionaries mentioned their fields, and Miss Lucille Day described the happy moments which come to a missionary in between times.

There was also an impressive pageant and a missionary play which was so moving that Ralph Keithahn said that he would not have exposed his emotions to its realism if he had known what was coming.

The place where the convention spent most of its time was in the auditorium—a perfect barn of a place which one speaker suggested typified American life; for on one side was a string of people trying to buy license plates for their automobiles while on the other was a procession of people applying for a place to "flop for the night." A chorale ensemble from the Westminster Choir School at Ithaca added greatly to the impressiveness of the meetings.

Much wisdom found expression on the platform. On the opening day Ernest F. Tittle, Kirby Page, and T. Z. Koo undertook to "shatter the complacency" of all present by telling them what ailed the world. Then followed a critical analysis of missions on the second morning in which Oscar M. Buck suggested that the cause of missions needed an improved steering gear so that it could turn corners and adjust it-

self to new conditions more quickly and more gracefully. He also argued that the greatest results of missions were in the alleged by-products, while the real by-product was statistics.

D.D.T. Jabavu came all the way from South Africa to tell the convention several things. He paid a tribute to the sincerity of the love of Ray Phillips for the black man and cited two proofs of that affection: His wife has a black woman make her clothes, and his children take music lessons from a black teacher. He stated that if we are to reach people we must go where they are and live with them, even when that involves a process of disinfection when one comes home again! He also suggested that we cannot expect people to give up their ancestral games for a prayer meeting.

James Endicott, former moderator of the United Church of Canada, came over from Toronto to inject some much needed humor into a morning session. He claimed that a man's theology does not make so much difference provided that he also have a sense of humor to go along with it.

According to John R. Mott, the business of missions is "To make Jesus known, trusted, loved, and exemplified in both individual and social life throughout the world." Although he claimed that the day of the pioneer was not entirely done he urged the need of a "larger evangelism" such as is carried on by Sherwood Eddy, a larger adaptation of means to ends, greater emphasis upon the rising indigenous churches, better training and higher specialization on the part of missionaries.

Two High Spots

Of the two high moments of the convention, one came under the leadership of a former missionary of the American Board, Ralph Harlow, and the second under the spell of that exceedingly active present missionary of the Board, Walter Judd.

The second morning was given to the discussion of Disarmament under the leadership of Caroline Ziegler, recent graduate of Wellesley and present student at Union Seminary, Luther Tucker (Yale '31) and Professor Ralph Harlow of Smith College. Luther Tucker urged that peace was something more than the absence of war, and that we should concern ourselves with the causes of conflicts rather than with the immediate "causes of war." Ralph Harlow suggested that a delegation be sent to Washington to ask President Hoover to appoint a student as a member of the American delegation to the Disarmament Conference. At the conclusion of his address "Disarmament Ballots" were distributed, marked, and collected. One felt rather sorry for the lone delegate in uniform as the convention repudiated armaments, military training, and restrictions on conscientious objectors by colossal totals.

Walter Judd

The program committee showed remarkable illumination in giving Walter Judd an evening all to himself. Before he began to speak the writer told a Canadian correspondent that Judd was a "sizzler." After Judd had gotten through, the Canadian remarked, "Sizzler—you grossly understated the case!"

The best thing about Doctor Walter Judd is that he can't help it. He does not deliver a speech; the speech bubbles out through him. In the deepest sense, he delivers himself. His outline was exceedingly simple. During six years of not uneventful life as a medical missionary in the interior of China Judd has confirmed certain previous convictions which he had held in his student volunteer days: Men all over the world are alike. We must all work out our problems together. The solution lies in men, not in panaceas. The way of love works—but it works by way of the Cross! On this framework he hung a rapid fire breath-taking description of life in China as he has lived it. He talked until ten o'clock and nobody went out—and one observer is willing to hazard the guess that there were several hundred young people present who said to themselves: "If I could spend myself like that, I would gladly go and do likewise." And some of their elders probably thought: "I have only been playing with this business of Christian living. Why not dive in like this young fellow has done?" Such moments are the justification for conventions.

For Service in Japan

Miss Kane Is Commissioned at Dalton, Massachusetts*

AT an impressive service of dedication held yesterday morning [December 27] in the Congregational Church, Miss Marion Elizabeth Kane was commissioned a missionary of the American Board of Commissioners for Foreign Missions. She will teach in Kobe College for Women in Japan. A large congregation of her fellow townspeople witnessed the ceremony.

On the platform were the Rev. Ralph Timberlake, pastor of the local church; the Rev. Dr. Wynn C. Fairfield, associate secretary of the American Board, himself a missionary for twenty years at Taiku, North China, who presented Miss Kane her commission; Miss Kane; Miss Fumi Sendai, a native of Japan who, as a graduate of Kobe College where Miss Kane is to teach, extended to her the welcome to the field; and Ralph B. Marean, senior deacon of the church, who gave Miss Kane the Godspeed of the church. The choir sang two anthems, "The Sun Shall Be No More Thy Light by Day," Woodward, and "Send Out Thy Light," by Gounod. The choir and congregation sang appropriate hymns, "Ancient of Days, Who Sittest Throned in Glory," "God of the Nations, Hear Our Call," and "Stand Fast for Christ Thy Savior."

Dr. Fairfield Speaks

The sermon was delivered by Dr. Fairfield. He said that no more startling change has occurred in the history of the world than that which has been brought about in the national life of Japan in the last 65 years, since the Japanese decided to adopt Western civilization. "The foundation of this progress," he said, "is laid very largely in the schools of Japan, and for this reason the educational system of the country is tremendously important."

"It is unfortunate," said Dr. Fairfield, "that the West recognizes not Japan's culture nor her philosophy, but only her military force as the England of the Far East. The population of Japan is growing by nearly 900,000 a year. The country has the highest standard of living to be found east of Suez and the Japanese are loath to give up this standard as they may have to do if the country becomes too much overcrowded." This, Dr. Fairfield thinks, explains the desire for expansion which is at the bottom of the present difficulties with China.

"Japan is today struggling with the problem of the overproduction of educated men who are fitted for the 'white-collar' jobs," the speaker said. "This makes for intellectual unrest and the desire to study and investigate the dangerous thought that comes from the big neighbor to the North and West—Russia. There is pessimism born of intellectual development without religion. Realizing the necessity for combining the age-old system of ethics and loyalty with the enthusiasm which religion infuses into a national life, the educational heads of the country recently called a conference of the heads of the three religious organizations of Japan—Shintoism, Buddhism and Christianity—to see what could be done to make the Japanese more religious strictly as a means of improving the national morale.

Called to Japan

"Miss Kane," he said, "is not merely being sent to Japan but has been called there by those who know her in that country through her previous service there. She is to be teacher of Eng-

*From the *Berkshire Evening Eagle* of December 28, 1931. A good report of a typical commissioning.

lish literature in Kobe College. It is significant," he said, "that she has been called to teach English literature, for, according to a great educator of Japan, that subject is the greatest force for the introduction of Christianity into Japan. It means also that English is coming to be the language of culture the world around. The study of English is compulsory in all high schools in Japan, India, and Africa," he said.

"But it is primarily as a missionary that Miss Kane is going to Japan. The old picture of a long-faced missionary in a high hat trying to force sectarian Christianity down the throats of unwilling savages is today very much out of date," said Dr. Fairfield. "The missionary of today is rather an 'exchange professor' sent to give the East the best ideas of the West, realizing that the East has much it could give and that it did, in fact, give the West the great gift of Christianity itself. It is as such a missionary," he said, "that Miss Kane goes to Japan from the Dalton church."

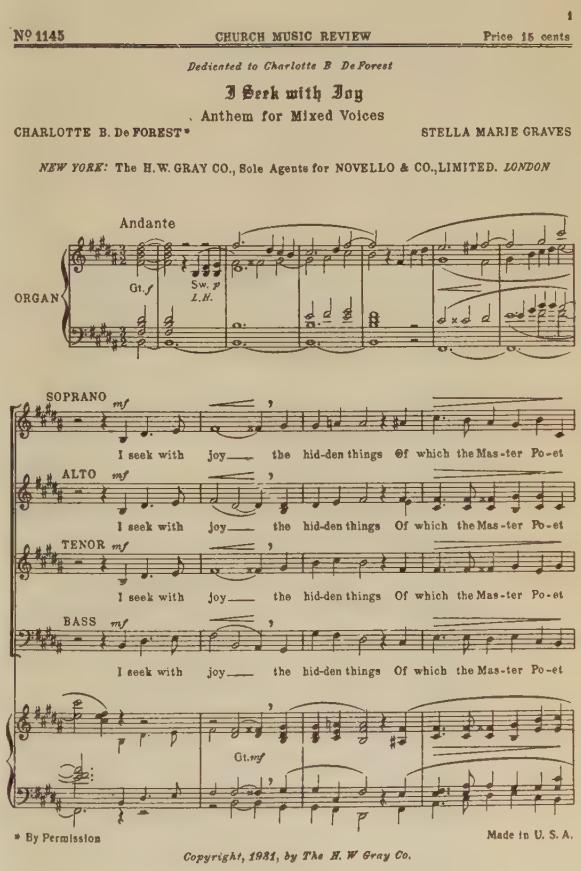
After the responsive service of partnership Dr. Fairfield presented Miss Kane her commission in behalf of the American Board. This was followed by the prayer of consecration.

Ralph B. Marean, as senior deacon, extended to Miss Kane the best wishes of the church. He said that the hardest word in the English language is often "Good-bye," but that, when the origin of the word, "God be with you," is understood, it represents the feeling of the entire parish toward the departing missionary.

Welcomed to Field

Miss Fumi Sendai gave the welcome to the field. She is a young Japanese girl who graduated from Kobe College in 1930 and is now in Boston studying the personnel methods of a large department store; later to return to her country to put them into practice. She described Kobe College and gave many interesting facts concerning the Japanese educational system. The chief difference between Kobe College and any American college for girls lies in the emphasis placed upon the study of English. No one is considered cultured in Japan unless he speaks English, and in their classes they study all there is to know about the language and its use. They study English literature and history because a better understanding of English is made possible by an understanding of English-speaking people. Miss Sendai wore a Japanese dress of blue with a wide girdle of white silk.

Miss Kane was born at Dalton, the daughter of Mr. and Mrs. John A. Kane of Third Street. She attended the Dalton schools and was graduated from Wheaton College in 1922, later studying at the Teacher's College, Columbia University, where she earned the degree of M.A. in religious education. For three years she taught English in high schools in the West. She spent two summers working under the Sunday School Extension Society in the student summer service, one year in Georgia and one year in South Dakota.


No 1145 CHURCH MUSIC REVIEW Price 15 cents
Dedicated to Charlotte B DeForest
I Seek with Joy
Anthem for Mixed Voices
CHARLOTTE B. DeFOREST* STELLA MARIE GRAVES
NEW YORK: The H.W. GRAY CO., Sole Agents for NOVELLO & CO.,LIMITED. LONDON
Andante
ORGAN
Gt.f
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L.H.
SOPRANO mf
I seek with joy the hid-den things Of which the Mas-ter Po-et
ALTO mf
I seek with joy the hid-den things Of which the Mas-ter Po-et
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I seek with joy the hid-den things Of which the Mas-ter Po-et
Gt.mf
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Miss DeForest's hymn is set to music by Miss Stella Graves of Foochow, formerly of Kobe College, Japan.

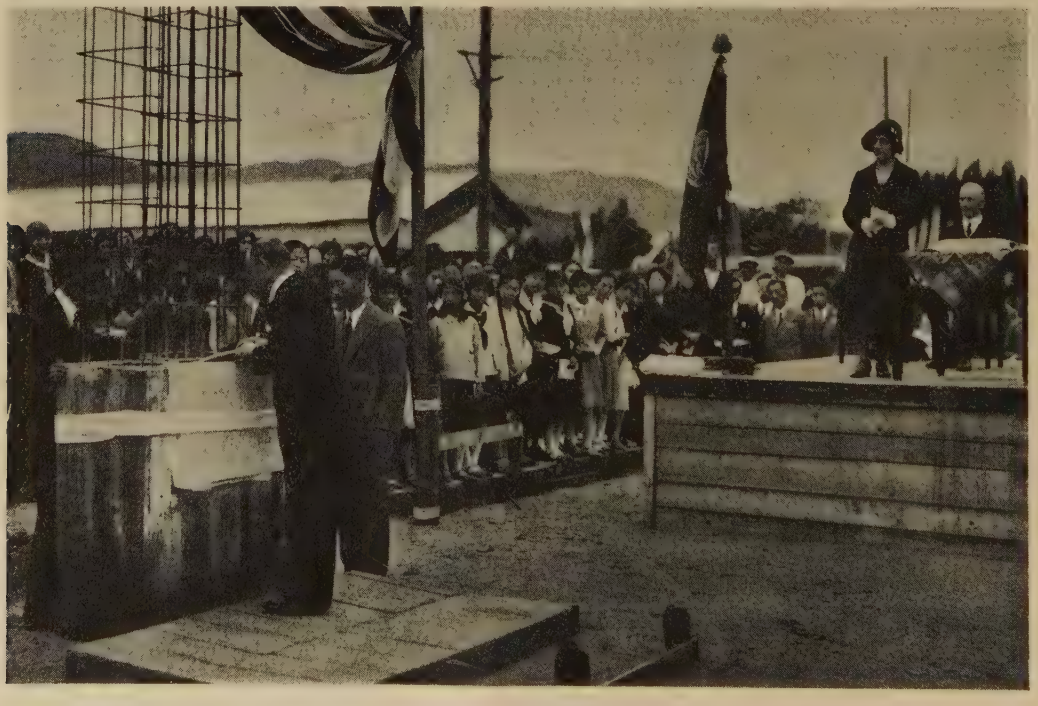
Early Interest in Work

In her childhood, as a member of the "Penny Gatherers," a children's missionary society, Miss Kane formed the desire to be a missionary to Japan. She united with the Dalton Congregational Church on confession of faith on July 6, 1913, and is the first member of the church to be commissioned for foreign missionary service.

In 1926 Miss Kane went to Japan under the American Board as a short-term worker, a three-year appointment, to teach English in the Mutual Love Girls' School at Maebashi. For two years since her return to this country she has been teaching English in Drury High School at North Adams. During the past three months she has been taking a special course at the Chicago Theological Seminary. She was appointed by the American Board for life service in Japan on April 22 of this year, and will sail for that country next month.

President DeForest Describes Cornerstone Laying

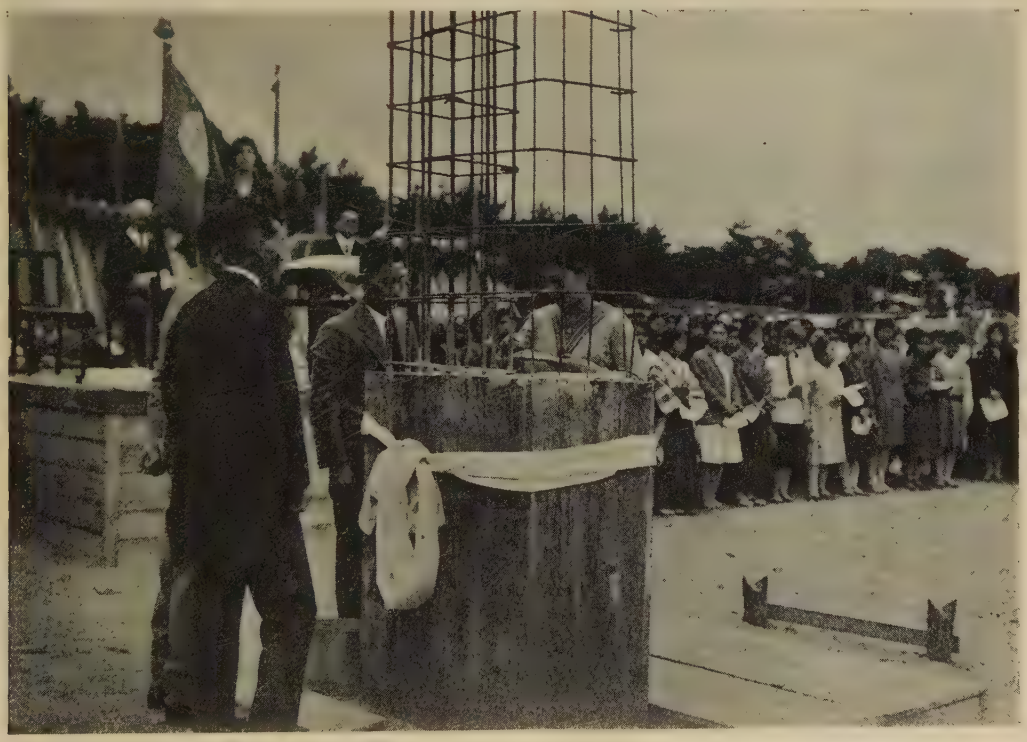
"Kobe College laid the central cornerstone of its new plant on October 12, according to the program. The student body gave the framework of the program by memorized Scripture, a chorus, and a song for the occasion, written and composed by some of themselves. Mr. Olds, chairman of the Board of Trustees, gave the short address introductory to the laying of the stone; Mr. Takenaka, head of the contracting company, and Mr. Murata, of Dr. Vories' architectural firm, set the stone and leveled it; and then a long list of persons in a representative capacity laid in each a trowelful of mortar to fill in behind the stone slab. The prefecture's representative was the head of the Educational Department; Consul Dickover himself came on



Consul Dickover lays in mortar. President Charlotte DeForest is on the platform, and behind her Chairman Burnell Olds of the Kobe College Foundation.

behalf of the United States Consulate; Miss Amy Welcher, on her tour of the world, was happily appointed by the American Board to take its place that day; Rev. Frank Lombard, on his University Tour, acted for the Kobe College Corporation; and Rev. M. Hori represented the National Christian Council. The other participants in the mortar-laying were Mr. Hackett for the Building Committee, the president of Alumnae Association, a director of the Parents' Association, three faculty departmental representatives and three student government officers. The lead box of historical documents contained, besides the usual materials, a sketch of the life of Mrs. Moses Smith and an account of the raising of the fund for the building of the Kobe College Auditorium-Chapel in her honor. It was the cornerstone of this building which was chosen for the representative ceremony on the 12th.

"At a dinner with about 120 present, Dr. Shailer Mathews, chairman of the Corporation, presided in his happiest vein. Miss Searle, president emeritus, gave a short talk on the history of the college; Miss Lamont also made a well received speech and Miss Grace Stowe presented to the directors of the corporation and the members of the Promotion Committee that raised the building each a Kobe College souvenir spoon in the name of the trustees; also to Mrs. Wilson, chairman of the Promotion Committee, a Kobe College pin made for the occasion. The Japanese Consul at Chicago was present and made a speech."



Suzu Seto, head of the Academy section of the Student Government Association, is laying in mortar. The trees in the background are those in the ravine behind the future Academy Building.

Note the students with the special song in their hands which was written and composed by members of their own student body for the occasion. This song was sung at the close of the ceremony.

These Kobe College pictures are continued on the next two pages in connection with Mr. Rugg's article.

Hands Across the Seas

By HERBERT D. RUGG

THE pacifist attitude of the Kumiai churches of Japan, the Kunglihui Churches of North China and the Church of Christ in China during the present Manchurian difficulty was commended in a resolution forwarded yesterday (Thursday, December 10, 1931) to the moderators of these denominations from the New York Metropolitan Minister's Federation of the Congregational and Christian Churches.

The resolution was prepared by a committee consisting of the Rev. Charles Emerson Burton, D.D., general secretary of the General Council of the Congregational and Christian Churches; the Rev. William Horace Day, D.D., pastor of the United Church, Bridgeport, Connecticut, and president of the Home Boards of the Congregational and Christian Churches, and the writer in his capacity as secretary of the Ministers' Federation.

The resolution was:

"We have learned of recent actions which as independent, self-governing national Church bodies you through your representatives have taken affirming convictions that existing international difficulties between your respective countries should be settled by peaceful means. We

Student Government officers in procession, bring in the college banner, which is being placed with Miss DeForest's help on the high platform erected for the purpose. Besides her those on the platform are (from the left) Rev. C. B. Olds, chairman of the Kobe College Foundation, Mrs. Hisa Ichida, of the class of '82 (the first graduating class), and Rev. Hiroshi Hatanaka, former chairman of the Foundation and present moderator of the Council of Congregational Churches in Japan. The chorus stands at the right of the platform, and faculty, trustees and guests are seated opposite the procession which is passing in front of the cornerstone beneath the two national flags. The students, standing with their class teachers, form the other two sides of the square.

wish to join in your efforts for the eradication of war from the earth by expressing the conviction which we hold that our own nation should never again seek to settle an international dispute by force. The union of Christian people the world around in the movement for peace will result, we believe, in the abolition of war.

"In the past we have rejoiced in the fellowship which we have had with you as sister churches in full communion with our own and we rejoice now at the deepening of that fellowship by our unity in active opposition to war. In the future may we as disciples of our common Lord and Master work ever closer together in extending the brotherhood of Christ among men."

The Kumiai churches of Japan and the Kunglihui churches of North China are the outgrowth of work of the American Board of Commissioners for Foreign Missions which carries on the foreign missionary work of the American Congregational and Christian churches. The Church of Christ in China, to which belong churches founded by the American Board in middle and south China, is a union denomination including churches established also by Presbyterian, Reformed and Baptist mission boards.

"In sending our resolution," the Rev. Herbert J. Hinman, pastor of the Mapleton Park Congregational Church, Brooklyn, and president of the Ministers' Federation, said recently, "we are not in any way trying to pass judgment on the merits of the Manchurian dispute. Instead, we are moved by a profound feeling of appreciation and gratitude for the calm and steadfast adherence displayed by our brethren of

Mr. Olds, chairman of the Foundation, reads his "Introductory Statement." The front row of guests, from right to left are: Mr. Tajima, representing the Prefectural Government; U. S. Consul Dickover; Miss Amy Welcher, representing the American Board; Rev. M. Hori, representing the National Christian Council of Japan. In the lower left-hand corner is Rev. George Allchin, retired missionary of the American Board, who did much of the supervision of the architectural and landscape work in the old Kobe College. The Student Government officers, who brought in the banner, are standing at the left of the platform. Note the good view of Helmet Mountain, the extinct "massive" volcano in the background.

Japan and China alike to the Christian principles of peace at a time when popular passions and clamor have been aroused to the highest pitch. In number, the members of our sister denominations are few compared with the great populations of their countries and on this account in their loyalty to their faith they are manifesting very great courage. In their firmness we find reassurance for our hope and belief in the cause of world peace and are reaffirmed in our judgment that foreign mission work has been highly effective. In fact, it is only in the success of Christian foreign missions that we dare to hope for world peace."

The resolution committee of the Congregational and Christian Ministers' Federation of the Metropolitan Area of New York also prepared and transmitted to the American Board the following expression of its confidence in this missionary agency of the churches:

"The American Board planted and has nurtured these churches, and their stand against war is, to our mind, evidence of the high effectiveness of the Board as the agency of the Congregational and Christian churches of the United States for the spread of the gospel in foreign lands. We are reaffirmed in our judgment that the work of the Board as it continues to cooperate with the churches in Japan, China and other countries should be strengthened. Even during a period of severe economic depression the work of the Board is too important to humanity and the cause of Christ to be allowed to suffer retrenchment. Equally with the maintenance of our own morale must we assist in maintaining that of our sister churches and their members abroad.

"We are emphasizing to the churches of the New York metropolitan area the encouragement which should be felt in the manifestation of Christian faith and purpose by the churches of the Far East in their opposition to war."

CHICAGO SEMINARY'S "LEAGUE OF NATIONS"

Standing, from left to right—Isabelo I. Pacquing, Manila, Philippine Islands; Girgis Suliman, Cairo, Egypt; Masao Morikawa, Kyoto, Japan; Robert Cashman, business manager, The Chicago Theological Seminary, Chicago. Sitting—Timothy S. Chin, Peiping, China; and V. M. Samuel, Madura, India.

Findings of the Seminar on the Gospel and International Life

By FRANK MILTON SHELDON

IV. Recognition of Russia. The High Tariff Policy

Recognition by the United States of Soviet Russia

"WHEREAS no movement in behalf of World Peace can refuse to take account of Soviet Russia, and

"Whereas it is necessary for the United States to recognize the Soviet Republic before it becomes possible to have direct discussion with it regarding the Peace Pact and other proposed treaties, and

"Whereas the Soviet Government has offered to discuss the question of debts, reimbursements and propaganda, thus removing the chief obstacles to recognition,

"Therefore, be it resolved, that the General Council of Congregational and Christian Churches respectfully urges upon our Government the recognition of the Soviet Union of Russia."

There was wide difference of opinion in the Council on this question, though the resolution finally carried by a good majority. The argument against was mainly based upon the character of government, economic order, and acts and attitudes which displease us. Those for recognition urged that these have nothing whatever to do with the case, that recognition of other governments is not based upon their character or acts, and, that we must deal with Russia in the peace and economic problems that confront the world.

We recognized Tsarist Russia, Mussolini's government, and other major nations have recognized Russia. Russia has offered to confer regarding the three objections to recognition made by Ex-secretary of State Hughes.

Russia has signed the Peace Pact and gone farther than any other nation in her proposals for disarmament. Yet we are not even in a position to discuss matters with her. No international ordering of our world can leave Russia out of account. Yet we, as if the arbiter of kinds of governments, economic orders, social manners, refuse to recognize her. Possibly Russia should refuse to recognize us, since we are so hopelessly behind her in fair treatment of the Negro and in standards for moving pictures.

The Tariff

"Since international good will is a basic necessity for world peace, and our present high tariff tax on imports is a denial of the equal economic rights of the people of other lands to the necessary things of life,

"Be it resolved that we, as delegates to the General Council of Congregational and Christian Churches now assembled at Seattle, Washington, solemnly affirm our conviction that it is a Christian obligation laid upon our entire constituency to refuse longer to sanction the present high tariff of our government; and that we call upon our brethren everywhere to declare for a freer exchange of commodities, that brotherly relations between the peoples of the world may be encouraged, and that equality of opportunity may come to be more and more enjoyed by all."

The tariff resolution, adopted by the Seminar, was defeated in the Council. The debate was vigorous. Many consider the tariff a serious economic hindrance and partly responsible for our present difficulties. But some of us are more concerned with the ethics of the tariff and with the total adverse effect upon international trade, coöperation and good will, than with particular schedules.

May a group or a nation seek for itself that which is detrimental to the common good and

be Christian? Suppose Oklahoma representatives in Congress knew that a tariff on oil would injure the country as a whole, can they seek such tariff, because Oklahoma interests want it, and be Christian? May we vote for the lesser interest because it is our own and against the larger interest, not our own, and be Christian? May tariff or other legislation be Christian and take no account of how it affects the common good within the United States or that of other nations? Can group selfishness be more Christian than individual selfishness? Will someone tell us about how far individual, group, or nation may be selfish and be Christian? Doesn't all selfishness bow the religion of Jesus out the door?

If our Oklahoma representatives oppose a tariff on oil, because they consider it on the whole injurious, we cut their political throats. We, the people, press them to be selfish. Then interests swap votes, while the common good within the nation and the welfare of other nations is ignored. We make our legislators subservient to selfish group interests, thus making them peanut politicians instead of statesmen. Then we wonder at the dearth of statesmen leaders in our land today.

We make tariffs for revenue, then, to protect infant industries, then, to cover difference in cost of production at home and abroad. But a tariff which covers this difference in cost of production, adds to our cost of living and of production, so each addition to the tariff demands another addition. We are in a vicious circle, which is putting our cost of living and of production increasingly above that of other peoples, and unless stopped will put us out of the markets of the world, even though we hold people up at home through tariffs and sell more cheaply abroad.

Protection can do little for the farmer, who has a surplus which he must market abroad, where he now faces retaliative tariffs, but it forces him to buy in a highly protected, hence costly market. He must sell, at least in the main, his surplus, which governs prices unprotected and buy in a costly protected market. Then we ask, What is the matter with the farmer? And we are beginning to ask what is the matter with most of the rest of us and with the world. Certain special interests have prospered, but at the expense of the common good, until the common good so lags that it is now destroying the prosperity of the special interest. Maybe we will learn that the legitimate well-being of all interests is best secured by caring for the common good.

Tariffs are one cause of our anomalous world situation, with surplus products while millions are hungry and half naked. Selfish group interests within nations and selfishness among nations, with trade barriers, fears, jealousies, hatreds, greedy competition, strangle trade in this new day of fast-growing interdependence.

Tariffs are high and hard to lower. Many lines seek still higher tariffs—and in the interest of trade and employment. It is easier to raise than to lower tariffs. Lowering them causes more business disturbance; for costs of living can seldom be reduced so fast. We identify high cost of living with high standard of living. But aside from taking longer and being harder to pay debts, we are as well off receiving $4.00 per day as we are receiving $8.00, provided everything costs only half as much.

The problem is most perplexing. Disinterested economists are almost solidly for reduction. Our high tariffs are now bringing tariff retaliation from other countries to such a degree that trade is being throttled and a bad spirit is being engendered. If our leaders had the courage to cancel reparations, reduce armaments to police forces and wipe out all our more extreme tariff trade barriers, new confidence and new trade intercourse would result. This would be a first big step toward world rehabilitation.

Our world situation is sufficiently desperate to warrant remedies, however costly it may be to place them in operation. Our world is becoming one industrially, politically, and in most other ways. The international mind, with capacity to think in world terms and in behalf of the world's common good is increasingly necessary.

A Smile Cure Specialist

By DOROTHY P. CUSHING

The Lady Doctor Herself

"THIS isn't *hot*, said the Lady Doctor from India. Boston gasped and wilted down its collar in the excessive warmth and humidity. The husky young reporter mopped his flushed face and grinned.

The calm, keen-eyed "professional" lady who sat before him so undisturbed by the caprices of the thermometer was Dr. Isabella M. Roberts of the American Hospital for Women and Children in Madura—the doctor whose "patients stay awake at night in order not to miss her smile as she makes her final rounds," reports a colleague.

Have you seen her smile? Well, when you do you will believe this.

And about the heat—it *was* hot! The writer affirms this. She wrote this in August—because "we of the press" always aim to nab a distinguished newcomer the moment he or she sets foot in Boston. But—(please look at the editorial page and see if Dr. Bell is listening)—it was really *so* hot that the editor put the interview on ice so it would cool off before using it in the Missionary Herald. Here's hoping you read it in a blizzard!

Varied Ills

"There are 110 beds in our hospital," says Dr. Roberts, who is the medical officer and in charge of surgery as well. "We have a training school for nurses, too. Commonest types of disease? Well, we have a large number of hook-worm cases—indeed, 90 per cent of the people suffer from this. There also is a good deal of malaria, a fair amount of leprosy and outbreaks of cholera. And of course one mustn't forget the babies!"

Infant Mortality Terrifically High

Of perennial interest to visitors are the products in which this hospital specializes—namely, the babies.

"The maternity block represents perhaps the greatest need of our being there as medical workers," adds Dr. Roberts. "There is a government hospital in Madura, but practically no maternity cases go there, as even in the south of India, where there is no purdah system, the women do not care to be attended by men, nor go to an institution where most of the staff are men.

"We have over 400 baby cases in the hospital every year, besides those which are attended outside—but we are touching only a small fraction of the need. There are probably twenty babies born under unhygienic conditions in Madura for one case that is attended by trained doctors or nurses. *In the slum sections of the larger cities of India the infant mortality ranges from 50 to 85 per cent.*"

Through no genius on the part of the hospital, the American Hospital for Women and Children last year attained startling popularity because of a series of 22 baby boys born without a single girl in the lot. The boy takes precedence in India as in most countries, and any hospital that could show such a record became a marked institution.

"Pray That Ye May Be Healed . . ."

Not beautiful from the artistic point of view, according to Dr. Roberts, but useful, well built and comfortable, is the American Hospital for Women and Children. Over its entrance door are the words in Tamil, "Pray that ye may be healed . . . Come unto me all ye that labor and are heavy laden, and I will give you rest."

Dr. Roberts Getting at the Heart of the Matter

Dr. Roberts and a Birds Nest child now adopted by a Christian Indian pastor. For a likeness of Dr. Roberts please refrain from looking too closely under the topee!

One of the Birds Nest family no longer a fledgling. Annamel whose ambition is to be an evangelist and who has trained as a compounder in order to be fitted for hospital or dispensary service in connection with evangelistic work. "Thoroughly in earnest, hard working and dependable."

The hospital is a big, white, two-storied building, with a flat roof. "On either side of the maternity block, which is in the middle of the unit, are the medical and surgical wards, connected with open verandas. Not far from our hospital is a house which we call the Bird's Nest, where there are 60 orphan children of all ages. They are a friendly, cheerful lot."

One of these little "Birds" is named Kailam. She is three years old, fat, sturdy, with curly hair and dancing eyes, and, arrayed in helmet and stethoscope, she follows Dr. Roberts from ward to ward like a pet dog. "Usually she has not a thread of clothing on," explains Dr. Roberts with a smile, "the clean dress with which she began the day having been removed as no longer presentable. If I feel a pulse, she does the same, and solemnly examines the patient with her stethoscope. If you ask her who she is during the performance, she pats her small chest with an air of complacency and says, 'I am Doctor—*Ammah.*' As I sit down to write orders she laboriously climbs up next to me, chirping 'Next, next' as each chart is presented."

Grandma Causes Trouble

The mother-in-law complex may be considered something of a joke in the United States, but it is of peculiar significance in India, especially where these ladies insist upon smuggling in to daughter-in-law patients in the hospital forbidden dainties. In fact, even a great-great-grandmother recently upset a diet list in this manner.

The Tamil woman is by nature cheery, friendly, and grateful for what is done for her. "You are next to God; you have saved my life," they often say when they leave. But sometimes orders are disobeyed. If the doctor says, for instance, "Nothing but liquids for a week," the relative, one of many, looks upon this as sheer nonsense. Doesn't the Doctor know that when people are ill they need plenty of good food? So when the nurse is out of the way, some appetizing curry is produced, and a diet follows on far different lines from the liquids specified. Sometimes, of course, the results are disastrous.

Every patient, when she leaves the hospital, comes to the doctor with a tray of fruit, sugar or betel nut, and almost always a garland or a little tight bunch of flowers. "This is all presented with due ceremony on the veranda of the bungalow," Dr. Roberts says. "And then in return they are given a copy of the Gospel in Tamil. There are Indian women trained to talk sympathetically with the patients in the dispensary and

hospital, tell Bible stories and distribute portions of the Scriptures. If it happens to be a mother leaving with her baby, she is given a little pamphlet on the care of infants, and so they go back to their villages."

The young Indian nurses who come to train in the hospital are generally seventeen or eighteen years of age, and develop for the most part into capable workers. One girl has been in charge of the operating and sterilizing room, with 400 operations a year. "The results show that her work has been conscientiously done," says Dr. Roberts. "She is in love with her job, and is happiest on the days when the work is heaviest."

And so is Dr. Roberts—who is one of many American Board doctors who go on "smiling through."

"Yet once again I tell thee—life and love,
These are not twain but one, for love is life,
And to lose love is to be surfeited
With nothing else but self which is to die.
He that for love's sake scorneth happiness
He only findeth happiness fulfilled.
Love is salvation, love is happiness,
Yea, love is heaven and God himself is Love."

N. V. TILAK

Good-natured Christian Amachy the hospital policewoman whose job is to usher patients into the right departments and who keeps order by jollying every one.

Sixty Years Ahead of His Time

BY JOHN ERNEST MERRILL

SEVENTY-SIX years ago a ship sailed from New York for the Orient bearing two men of destiny, Daniel Bliss and Tillman C. Trowbridge, who with Cyrus Hamlin, already a missionary at Constantinople, were to be college builders in the Near East. Robert College, founded by Dr. Hamlin, is now in its sixty-eighth year. Syrian Protestant College, founded by Dr. Bliss and now the American University of Beirut, is in its sixty-fifth year. Dr. Trowbridge returned to America sixty years ago to take the steps necessary for the establishment of a third college at Aintab, now Aleppo College.

This youngest of the three colleges received public endorsement at the annual meeting of the American Board in Salem in 1872, and was to embody plans far in advance of the time. The other two colleges had been chartered by the State of New York as American institutions, the ideal being a foreign college, independent of the mission, on Turkish soil. The initiative for the founding of the college at Aintab had come from the native churches. Already a Board of Founders, half native, half foreign, had been appointed in Turkey. The two evangelical churches in Aintab had pledged an amount equivalent to $60,000 (judged by comparative wages); a site of thirty-four acres had been given by a prominent Muslim; also a preliminary higher school had been started. And a further radical departure from the usage of the

time and even from the policy of the American Board itself was contemplated, for in 1874 Dr. Trowbridge presented to the trustees whom he had secured for the college funds a draft of a constitution for the college providing for the natural evolution of the native community into full responsibility for the institution as its own.

Dr. Trowbridge proposed that the college at Aintab should be under joint native and foreign administration. No college charter was to be sought in America; only a charter for "Trustees of Donations for Education in Turkey" had been obtained in Massachusetts in March, 1874; legal authorization for the college was to be secured in Turkey, and its educational status was to be established by Turkish law. The college was to be conducted, not by the "Trustees of Donations" directly, but in coöperation with a mixed Board of Managers at Aintab, which should be responsible from the first for all local affairs, subject to the approval of the trustees. All the members of this local board were to be elected by the Cilicia Evangelical Union which had been organized in 1867 by the more than twenty evangelical churches of the region; foreigners and nationals alike would hold office and share in college management by the choice of the native churches.

After twenty-five years of successful operation the number of nationals on the Board of Managers was to begin to increase, forming a native majority. After fifty years, all control was to pass to the local Board of Managers, the "Trustees of Donations" remaining as a holding corporation for college funds.

Mr. Trowbridge and His Family, 1882

Left to right: Isabel (now Mrs. John Merrill), Mrs. Margaret Riggs Trowbridge, William (died 1914), Margaret (now in Gaziantep), Edward (died 1929), Mr. Trowbridge, Stephen (missionary, secretary World's Sunday School Association, now retired).

Opposed to Accepted Policies

To estimate the revolutionary character of these proposals one must recall not simply the date, 1874, and the ideals of the other colleges, but above all the accepted policy of the American Board, with which they were in sharp contrast. Adopted in 1856, reiterated in 1881, and still approved after 1900, this policy declared: "The expenditure of mission funds on mission ground cannot be committed to a body consisting in part of representatives of native churches. Distinctively, missionary work is from abroad, sustained by funds from abroad, expended by agents from abroad. This is the only wise policy." The Aintab Plan contemplated financial as well as administrative coöperation.

The Trustees—Dr. William M. Taylor of Broadway Tabernacle, New York, in whose study the important meeting was held; President Noah Porter of Yale University; Messrs. R. H. Stearns, James M. Gordon, and William G. Grover, business men of Boston; Dr. William H. Thompson of New York; and Secretary N. G. Clark of the American Board—adopted the constitution proposed by Mr. Trowbridge. Yet some scarcely shared his vision. For at the close of the meeting one of their number remarked that the organization had now been completed and that Mr. Trowbridge could return to Aintab, appoint his teachers, and carry on his work as he thought best.

"You will make the vote of every native member of the faculty equal to my own, or I

shall have nothing to do with your college," was the self-revealing reply.

The constituency in Turkey saw in the constitution the educational charter of a free native church.

Trowbridge Made President

Tillman Conklin Trowbridge, born in a log cabin on a farm near Detroit, 101 years ago this January, graduate of the University of Michigan and of Union Theological Seminary, city missionary in Constantinople for the first twelve years of his missionary life, then teacher in the Training School for Preachers in Marash, returned from America to Aintab in 1876 as the first president of the college. He had nominated other persons, but the local Board of Managers had overruled all objections and recommended to the trustees his own appointment. No one else could understand the local situation and carry out the college plans. Soon after his return, application was made to the Turkish Government for permission to open and to conduct a college at Aintab. The requirements for the Turkish law were fulfilled in detail. Authorization was granted early in 1878, followed by local permission from the provincial Bureau of Education. The college was to be open to supervision by government officials, and subject to all regulations applying to private schools in Turkey. Such subordination of the college to the government of the country may awaken little comment today. But it stood at the antipodes from the then popular policy of strict extraterritoriality.

Result: An Indigenous College

Gradually and with much patience and effort, upon these foundations was built up an institution recognized in America and in France, with native rather than foreign ideals, referred to with a sense of ownership by its constituency as "our college," staffed by a native faculty of high standing and repute, sending back permanently the majority of its graduates into the life of the country, in which they became leaders. The native members of the Board of Managers showed more and more "that vital interest in the college on the part of men of standing upon a local Board," which observers noted with praise, and which has been a tower of strength. In 1913, after careful investigation, the Turkish Government authorized the opening of classes of university grade in all desired departments—an authorization without parallel.

But the years have chronicled tragedy as well. Financial support from abroad soon fell below expectations; in 1886 salaries were reduced and medical instruction suspended. Dr. Trowbridge died suddenly in 1888. In 1890 an accidental conflagration destroyed the main college building. Then 1895 brought massacre; 1909 again massacre; 1915 the deportations; and 1922 the forced migration of the entire Christian population.

It Stands the Test of Time

Surely it was impossible that an indigenous college in the interior of Turkey should survive these last catastrophes!

But the college was founded in the hearts of men, and the principles of Dr. Trowbridge have demonstrated their vitality. Not only has the college organization survived even the final uprooting of the Christian community from Aintab. Beginning from 1876, the essential provisions of the constitution have been fulfilled one by one, until in 1927 the "Trustees of Donations" passed over the entire control of the college to the local Board of Managers. The reestablishment of the college at Aleppo, now in progress, represents the persistent efforts of the native members of this Board.

Prophetic vision, genius, missionary statesmanship—call the gift of Dr. Trowbridge what one will, he saw and wrought far in advance of the plans of his own generation. His proposals for *evolution through coöperation,* made sixty years ago, ring true to today's ideals of native leadership in the "younger" churches. His work should be understood and his name honored in America as they are among the people to whom he gave so freely of his strength. The college itself is his memorial.

A Tribute to W. S. Beard

THE HERALD desires to pay its humble tribute to William S. Beard who retires on the first of February from the secretaryship of the Laymen's Advisory Committee of the Commission on Missions.

Years ago, through his progressive and clever editing of the Extension Board's section of the *American Missionary,* he had a stimulating, though indirect, effect upon the HERALD. Later, as Secretary of Promotion of the Commission on Missions, he not only contributed timely articles to this magazine, but through constructive suggestions and in other ways exerted far more of a guiding influence upon its editor than probably he himself ever dreamed he did. Then after he became (in 1925) the secretary of the newly formed Laymen's Advisory Committee, the HERALD began to devote a good deal of space to his laymen's meetings, and has since sought in other ways to further the special cause into which he has been pouring time, thought, and energy so lavishly.

We believe that in several respects Mr. Beard's work will stand as a model for those who may follow him. From the time, sixteen years ago, when he became assistant secretary of the Home Missionary Society, to the very present moment, he has been noted for a businesslike way of doing things: for a clearness of conception, a thoroughness in preparation, a nicety in execution. Whether it has been the task of improving office management, editing material for a magazine or a promotional pamphlet, meeting a speaking date, conducting a conference with an individual or with a group of laymen, or of working up a big laymen's dinner and pushing a nation-wide promotional campaign—here's a secretary who has rarely failed to do his thinking beforehand and to take great pains in detail of management and performance.

No opportunity for service has seemed too small for his best. There has been none of the slapdash about William S. Beard in any responsibility he has assumed. Possibly this is one reason why he is known wherever Congregational work is done as a favorite speaker—a preacher of "passion, pungency and persuasiveness."

Verily he has set a good pace—and we, as well as his works, do follow him.

As for Mr. Beard's accomplishments as secretary of the Laymen's Advisory Committee, the HERALD can best quote from one of his greatest admirers and closest friends. In a recent letter to the editor, Dr. Charles Emerson Burton writes:

"I think of three outstanding services: first of all, he has had written into actual gifts, subscriptions, conditional gifts and wills, hundreds of thousands of dollars to various Congregational causes, national missionary causes, state conferences, city societies, and the like. Perhaps more important than the definite amounts which can be accounted for in his specific report which he has prepared are the hundreds, even thousands, of individuals whom he has set to thinking on the matter and into whose hands he has put guidance in the form of literature as well as personal letters and conversations for their future gifts.

"In the second place, he has interested thousands of men through the men's dinners and council dinners in which he has been very effective in getting the men to have a receptive attitude toward things missionary.

"In the third place, he has met with hundreds —I think I could say thousands—of lawyers and bankers throughout the country and set them thinking regarding the guidance of their clients in making wills and trusts. Into their hands also he has put definite information concerning our corporations and how such gifts may be made. While doing these things he has been constantly on the platform making telling missionary addresses covering the whole field, home and foreign."

Dr. Burton then goes on to pay this tribute to his friend and colleague of long standing:

"I always feel that I am in the presence of a sparkling dynamo when Beard is around. His

vivacity and good humor are more than contageous. Then, his vigor is compelling; he is sure to see some goal to hit and he hits it hard. He is emotional in the finest sense of that word, putting heart and soul into what he thinks and feels and does. He is conscientious without the least bit of pietistic pretense about it. He sees things in the concrete and keeps his feet on the earth whatever visions from above may be given him. He is practical in the execution of plans and ideas, seeing little to be rejoiced in in worthy thoughts if they cannot be translated into fine deeds. He has faith in man and finally faith in the message and work of the church. In consequence of these qualities he has given himself without stint in full sacrificial measure all these years, and through them has made for himself hosts of devoted friends all over the country."

We understand that the first item on Mr. Beard's docket is REST. He says he wants to sleep two consecutive nights in the same bed, and, for one day at least, eat three meals from the same table. Let us hope that he will be allowed to do this and more—and that it will be done in easy reaching distance of The Little White Church on the Hill.

Chinese and Japanese Christians Call for Our Prayers

IN a circular letter, dated October 24, *Dr. C. Y. Cheng* of the National Christian Council of China wrote:

"The future is very uncertain and doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love-principle of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first on behalf of the countries of both China and Japan that they may seek a better and more Christian way of solving their problems and, secondly, for the Christian peoples in these two countries that they may show forth in word and in deed the principle of Jesus Christ, which is essentially love. Of course you realize that neither the Japanese churches nor the Chinese have much influence over the countries, nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

At the annual meeting of the *National Christian Council of Japan* on November 11, the following resolution was adopted:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan in its Ninth Annual Session deeply regretting the occurrence of the Manchurian incident expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life.

"At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and co-operation of our brethren in Christ and peace organizations everywhere."

This Is Station A B C F M

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A Howling Success or It Pays to Advertise

Forty shining clean babies, with their mothers, arrayed in their most fetching clothes, filled the high platform at the first baby show ever staged in Sofia, Bulgaria. One hundred interested fathers, mothers, and child lovers crowded the hall. They were the judges! When it was all over the prize winner was the son of a poor day laborer and the next two in line from families of the upper working class. "All prize winners were boys and none of them rich. That pleased Sofia immensely," reports Miss Agnes M. Baird who superintended the contest. The three prizes were the gifts of the wife of the American Minister to Bulgaria. "Perhaps the show was not conducted in the most approved scientific way," says Miss Baird, "but we all had a good time and the event was literally a *howling success*. Incidentally this has so advertised our Baby Welfare Station in the Community House that our record of attendance ever since has trebled." It pays to advertise.

The Black Death—and Loyalty

The awful bubonic plague known to millions as the Black Death reached into Wu Family Bluffs recently and wiped out 34 villagers. In 46 villages round-about, 379 persons had perished. Rev. and Mrs. Yen Tsung Shou tell of their experiences. "Two were buried in the next yard . . . the famished pariah dogs dug them up. The stench was terrible. We paid eight dollars [half a month's salary!] to have them reburied outside the village." Although no one dared remain on the street, although most of the remaining citizens fled, Rev. and Mrs. Yen did not run away. Why? "First, because we trust God," they write Rev. and Mrs. Paul R. Reynolds on furlough. "Second, we are responsible for the church and its work, not to mention the property; third, God has saved us from death by famine, bandits, and the anti-Christian persecution, so in this also we depend upon Him." A pathetic postscript says, "Please tell us, is there added danger when spring comes and the ground thaws out? Is there some way to prevent further danger then? . . . God's peace be with you and your house." The Yens have five children of their own, and yet during the famine several years back they rescued a little girl who was being sold, and later adopted her.

A Light in His Eye

Nkuku, a tall, slender Zulu farmer, with gray beard and hair, was forced off the white man's land and sought refuge with Chief Gandeni, a polygamous old conservative with 35 wives, a great lover of his beer. Nkuku soon discarded grass huts for a well-built permanent home. He visited the sick, doled out quinine to fight malaria, and had family prayers to which the villagers often came. For years this went on and the believers increased. Soon there were enough for a church, but the old Chief withheld his permission to build. Finally he gave in—he had been watching these Christians—and with great effort a little chapel was put up and dedicated without debt. A school was started, accepted by the Government, and now even the Chief sends some of his children there. And Nkuku, says Rev. Ralph L. Abraham, "has a light in his eye."

"Nothing Like It . . ." Says Dr. Haas

A big, beautiful out-of-door room, the Health Camp in the mountains, of Adana Hospital, Turkey, started by Dr. Cyril H. Haas for sick babies, enfeebled children, convalescent adults, with treatments in heliotherapy, rest, fresh air, good food, and guidance in the formation of right life habits. We take you on a trip—lift up your eyes—and start reading on the next page!

Television Section

Station ABCFM

THE PATH BEAUTIFUL to the House of Healing, American Hospital, Adana, Turkey.

STREET URCHINS from the alley invited to the Hospital movies. Raw material for the clinics and the camps.

SOMETHING GOOD UNDER THIS HAT! Small patient at the hospital taking a sun bath on the roof.

ALMOST MISSED THE DOCTOR! Dr. Haas in action examining a patient in the mountains. The other members of the family nearly spoiled the original scene by stepping into the spotlight.

DOUBLE BLESSEDNESS—A village mother with her twins born in the hospital, flanked by two of the smiling nurses.

THE SENTINEL—Lifting their eyes unto the hills: Adana hospital staff mountain camp has two and one-half acres on a bluff overlooking the Adana River.

SOME OF THE LITTLE FELLERS at camp.

THE OLE SWIMMIN' HOLE —Just fun—are you ready? See the little bathing beauty on the extreme right.

HEALTH FROM THE SUN—A good bath, plus a water bath and plenty of pure sweet air.

THE THREE MUSKETEERS—Sans shirts, more sun enthusiasts at the Adana hospital camp.

WHOLESOME BALANCED DIET—Afternoon lunch at the Adana camp.

Three Pages on the Adana Hospital

THE FRIENDLY FIVE (left to right): Dr. William L. Nute, Miss Dora F. Shank, Miss Hazel K. Hotson, Miss Sarah A. Stone and Dr. Cyril H. Haas. Through the hospital and camp they bring vitality back to worn bodies, smiles to sad faces, and color to pale lips, and joy to starved souls.

PATHETIC FACE, PATHETIC FEET —Mahboule, little weaver of rugs with her *first* doll comes to camp. Health and hope in the hills.

ARTS AND CRAFTS in the open. Camp teaches the hands to be useful as well as the heads and hearts.

SSH! The children are having their naps. Outdoor sleep, quiet, rest and supervised play are making them all over.

A Work of Loving Uplift in Turkey

The Bookshelf

RECENT PUBLICATIONS OF THE BOARDS

The American Board

Openings for Service Over-seas—A list of people needed by the Candidate Department.

The American Missionary Association

Lincoln and the Indians—A six-page leaflet for Lincoln Sunday. By George W. Hinman.

Lincoln and the Indians—A Lincoln Day program for use in Church Schools. By George W. Hinman.

Race Relations Sunday (February 14, 1932)—A package of material prepared by the Federal Council.

Little Neighbor Stories from Far-Away Places—Twelve-page pamphlet for children.

Unto the Hills—An eight-page illustrated leaflet concerning Pleasant Hill Academy. By Mary E. Garner.

The Church Extension Boards

The Slovak Way (two-color folder).

In the Western Woods (six-page folder).

Has the Day of the Country Church Gone? By Malcolm Dana (reprint from Missionary Review of the World).

Practical Religion in the Ozarks—By Fred Wangelin (mimeographed sheets).

A Gentle Gentile in Utah—Miss Madeline Gile (mimeographed sheets).

Filling the Great Open Spaces—Wyoming (mimeographed sheets).

Rural Churches (four-page leaflet published jointly with American Missionary Association).

The Commission on Missions

Faith Will Not Fail—A leaflet for enclosure in correspondence.

The Education Society

Missionary Education Among Men—A sixteen-page pamphlet prepared by John L. Lobingier.

The Home Boards

Our Church Serving Our Country—Twelve-page illustrated pamphlet describing the work of our homeland societies.

Ministerial Boards

The Congregational Board of Ministerial Relief Stands Back of the Veterans of the Cross (four-page folder).

CHRISTIAN WORLD FACTS FOR MINISTERS

The office of the Foreign Missions Conference is publishing *exclusively for ministers* another issue of *Christian World Facts*. It will come out early in 1932 and give the ministers the following: a statement on the Laymen's Foreign Missions Inquiry; an article on an agricultural school in Burma; the story of a unique evangelistic experiment; Dr. Kagawa's personal story and message to the Church in North America; a statement of contrasts by Robert E. Speer who has just passed his fortieth year of service as secretary of one of the leading boards of North America; an authoritative statement on foreign missions and rural work. Under the caption, "A Student Looks at Foreign Missions," the message of the great Student Volunteer Convention at Buffalo will be given. An article will also be presented on the new emphasis in industrial work abroad and on Dr. C. Y. Cheng and the five-year evangelistic movement in China. There will be human interest stories also for sermon material, some quotations by leading nationals, one or two important book reviews and an unusually helpful bibliography.

The Educational Section of the Home Department of the American Board has voted to purchase 500 copies of the pamphlet and will sell them at ten cents apiece to ministers. Orders for the same will be gladly received.

THE PRAYER CYCLE

A Prayer Cycle for World Service. The Commission on Missions has issued its Prayer Cycle for the first quarter of 1932. It has been prepared by Professor and Mrs. Robert E. Brown of Oberlin. It sells for twenty-five cents for a single subscription for the entire year, and twenty cents when five or more are sent to one address. Address Editor, Prayer Leaflet, Commission on Missions, 287 Fourth Avenue, New York City. Make checks payable to Commission on Missions.

DISCUSSION OUTLINES ON DR. PATTON'S BOOK

Dr. Hugh Vernon White has prepared outlines for four discussions based on Dr. Patton's latest book, *God's World* (Richard R. Smith, Inc. New York, $2.00). The studies refer specifically to Part III—World Forces, including chapters on Nationalism Versus Internationalism, The Strife of Cultures, the Supremacy of Religion, A Possible World. It is strongly recommended, however, that the leader of the discussion group and those who give the reports get the book early and read Parts I and II (World Facts and World Conditions) as a background for the discussions.

Dr. White urges a reading circle where the books listed in Dr. Patton's bibliography can be used.

Those who would care for copies of these outlines should write to the Education Department, A.B.C.F.M., 14 Beacon Street, Boston.

"Being an Emeritus"

A picture of Dr. and Mrs. Patton last summer in their Waterville, New Hampshire, cottage.

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Can you pronounce those Chinese, Japanese, Indian geographical names that "are not what they seem"? Do you know how much a *rupee* is, or a *yen,* or a *peseta?*

Can you answer offhand such questions as these: When was the American Board founded? What was it in the beginning? What is it now? What is the Prudential Committee? What are Corporate Members? Answers in the Year Book!

The cover is so attractive—an unusual rural scene, with glinting water, looming shadowy mountains, all in cool greens—that you would love to have it lying on your desk in full view and so handy for reference!

Do you not want to join with all who everywhere are using the Calendar of Prayer?

What about it? Will you send to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass., 35 cents for your copy, or a dollar for your copy and two gift copies?

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Our Stamp Corner

HERE we have three special stamps. The first is a stamp of the Red Crescent Society, the Turkish counterpart of the Red Cross. This stamp is an additional tax on all letters mailed on certain festival days, or the days immediately preceding or following such days. For example, the Turkish feast of Bayram will come about January 25. It is a three-day feast and all three days, if you want to mail a letter, you must pay one piastre extra. Later, the money thus earned by the sale of the stamps is paid over by the Post Office to the Red Crescent. The stamp itself is purple with a Red Crescent in the center. Similar to this stamp in use though far different in design, is the Greek Red Cross stamp, of ten lepta. Next to it appears a stamp, olive-brown with a red star, issued by the Society for the Protection of Children. It, too, must be used on all letters sent out on certain days of the year, and thus gains a piastre from every letter mailed on those days.

Those extra taxes are of course *not* compulsory. You are not compelled to send your letter on that day. Indeed, you may keep it till after the day or days are over; but if you do send on that day, you must thus contribute to these very worthy causes!

Information furnished by Rev. C. T. Riggs, Istanbul, Turkey.

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A PAGE OUT OF THE HERALD OF 1819

Indian youth. A few days before he made his will, this gentleman had been reading the *Life of Obookiah*, and it was in consequence of the interest excited by that little book, that the legacy was inserted in his will.

There have already been many instances, doubtless, in which donations have been prompted by the same cause. We were recently informed of a gentleman, who had been opposed to missions; but who, on perusing the simple story of this interesting young man, came with tears in his eyes and presented a ten dollar bill for the aid of missionary operations.

MISSION TO THE SANDWICH ISLANDS.

ORDINATION OF THE MISSIONARIES.

The American Board of Commissioners for Foreign Missions having for some time contemplated sending a mission to the Sandwich Islands; and the Prudential Committee having accepted the offers, made by persons duly qualified for the various departments of the work, and having made other arrangements for the embarkation of the mission; Wednesday, the 29th of September, was fixed upon as the time for the ordination of the missionaries. The North Consociation of Litchfield County, Con. had been previously requested, by the Prudential Committee, to attend to this solemn service; a service, on which that highly respectable and venerable body entered with great cordiality and Christian feeling. The Consociation met at Goshen, on the 28th; the Rev. David L. Perry, Moderator, the Rev. James Beach, Scribe, and John Tallmadge, Esq. Assistant Scribe. The Hon. John Treadwell, President of the Board of Foreign Missions, the members of the Prudential Committee, and the numerous clergy present, were invited to sit with the Consociation.

The Prudential Committee offered for examination, preparatory to ordination, Mr. Hiram Bingham, a graduate of Middlebury College, and Mr. Asa Thurston, a graduate of Yale College, both of whom had spent the last three years in theological studies at Andover. After the proper testimonials of their literary and theological attainments, and of their church-membership, the candidates were examined in respect to their doctrinal and experimental knowledge of divine truth, and their reasons and motives for offering to engage in the missionary work. The examination was principally conducted by the Rev. Mr. Gillett, in behalf of the council. At the close, the Consociation voted unanimously, to proceed to ordination on the ensuing day; and assigned the various services of the interesting occasion.

On Wednesday a large concourse assembled from Goshen, the neighboring towns, and more distant parts of the country, to witness the solemn scene. Every part of the church was crowded. The Rev. Mr. Mills of Torringford, Con. (father of the Rev. S. J. Mills, who fell a sacrifice to his zeal in the cause of Africa,) made the introductory prayer; the Rev. Mr. Humphrey, of Pittsfield, Ms. preached the sermon; the Rev. Mr. Hallock, of Canton, made the consecrating prayer; the Moderator delivered the charge; the Rev. Mr. Porter, of Farmington, gave the right hand of fellowship; and the Rev Dr. Worcester, Corresponding Secretary of the Board, offered the concluding prayer. Of the sermon we have spoken in another place. The prayers were eminently solemn, devotional, and impressive. The hymns were adapted to the occasion, and were sung with correctness and taste by a numerous choir. The effect of the whole was increased by the presence of most of those, who go out as assistants to the mission, and of nearly all the members of the Foreign Mission School, who had come over from Cornwall with the Rev. Mr. Daggett, their instructor.

No believer in Christianity could have been present, without receiving deep and sacred impressions. The enterprise, which had occasioned these solemnities, was in the highest degree benevolent; the truths, brought to the mind by the various services, were encouraging and sublime; and the hopes and wishes and aims, inspired by the occasion, were eminently cheering and joyous. Not an individual of the great congregation could doubt, that it was a good thing to send the Gospel to Owhyhee, that the design was approved by God our Savior; and that, however Infinite Wisdom may see fit to dispose of the present mission, the design will finally be accomplished. No one could doubt, that attempts to send the Gospel abroad exert a most powerful efficacy, in promoting religion at home. Great thanks are due to the Lord of missions, for the Christian har-

This, That and the Other

Matsuyama Night School Anniversary

Three days, October 16-18, were set aside for the celebration of the fortieth anniversary of the founding of the school by Miss Cornelia Judson. In **Personalia** will be found an account of the ceremony of congratulation and farewell to the founder. One ceremony of the first evening, Friday evening, was the transferring of the large seal of the school supervisor from Miss Judson to her successor, Leeds Gulick. Another ceremony was the

Past, Present, and Future.
We greet you, and beg your presence, at least in spirit, and your prayers, at the Fortieth Anniversary of the Matsuyama Night School.
Yours, for Christ and His Kingdom in Japan.
Teachers, Students, Graduates.
Oct. 16. 17. 18 - 1931.

presentation and blessing of the historical box to be placed in the cornerstone of the first new building to be erected next year. Earlier, representatives of the governor and of the mayor spoke, Miss Amy Welcher for the American Board and Rev. Charles Warren for the Mission. Sunday morning the commemorative service was held, Rev. Teiichi Hori, pastor of the Doshisha Church, as special speaker. He gave a powerful evangelistic address at the last public gathering Sunday night and many students signed the cards that showed their decision to earnestly study the Christian Gospel. A most delightful atmosphere of spontaneity, informality, and good-fellowship pervaded the three days.

Hungry Christians Holding Harvest Festival

In December was received a letter from Dr. Harriet Parker Vaughan which contained an account by Pastor George of a visit to three village congregations.

"The Christians in these villages are all farmers, but they have no lands of their own. They cultivate land belonging to some rich landlords and give half of the produce to the landowners. During this year they are in great financial straits. Their last crop was cotton and owing to lack of rain it was a hopeless failure.

"Long ago it was planned to hold a Harvest Festival for all three villages in Kothandaram about this time, so three weeks ago I went there for that purpose. The teacher-catechist told me that the people with great difficulty had one meal a day. They tried here and there for labor and nobody gave them work. As they had no money to buy even the cheapest grain they went to the jungle and gathered a sort of wild root to appease their hunger. I went from house to house and with my own eyes saw the people eating this unwholesome root.

"The teacher-catechist and I thought it best to postpone the Harvest Festival. How could we ask those starving Christians to give an offering to God at such a moment? So we conducted a devotional meeting in the church and told the people that we would have a Harvest Festival some time next year when economic conditions should be better.

" 'Sir, sorry we have no Harvest Festival today,' said a young man after the prayer and benediction. 'Though I have no food and grain in my house I have a fowl which I can give for God,' and he ran to his house to fetch it.

" 'I have a cock which I can give for God now,' another man said.

" 'I have a chicken which I can bring as an offering to the Lord for all His tender mercies in the past," said a woman.

"So within fifteen minutes all the Christians reassembled in the church with these three offerings. Then the catechist auctioned them off and realized two rupees and four annas. Really, there was a great joy to the people after the auction was over and we once again had a prayer and closed the meeting.

"At the next weekly prayer meeting in Manamadura I reported this experience to the town Christians . . . they were greatly moved. By voluntary offerings two bags of cheap grain were bought and sent to the catechist who distributed the grain to 31 families consisting of 138 persons in the three villages. Recently there have been showers in those parts and some of the people are able to get coolie work here and there, but they will have a hard time for another three months."

Capron Memorial Hall

was dedicated October 30 in Manamadura where Rev. and Mrs. William B. Capron labored from 1864 to 1876 and where they founded the boarding school for which this

new hall was built. Teachers and pupils worked for weeks preparing for the important occasion: new roads were built, trees planted along the new driveway, all the school grounds neatly cared for.

Dr. Harriet Parker Vaughan unveiled the memorial tablet over which had been draped an American flag. Rev. Stanley Vaughan gave an account of the history of the school. In the evening the school children and others put on a program in the assembly hall—folding doors make it possible to convert three classrooms into a large hall. A special song service was held there the next day. The building, which is a model of its kind in every way, is dedicated to the farmers of the district and to a better and happier village life. Rev. Clarence Wolsted sent the account of this dedication.

Tientsin Pandemonium

At eleven o'clock November 8, 1931, "one or several groups of 'long-gown' men, i.e. in ordinary clothes, with rifles and other arms, set out from the Japanese concession, or from near it, and attacked Chinese police stations." Thus Rev. Robert Chandler tells the story of the Tientsin affair. "They started in to shoot up the town, and to capture important points—in the Chinese city. That is almost totally cut off from the rest of Tientsin by the Japanese concession; and stretches from it two to four miles north and northeast, across rivers and canals. The Chinese police and soldiers made prompt resistance, and a sharp fight ensued. The numbers of the plain-clothes ruffians are estimated from 200 up to several thousand. And this fight has gone on every night since, five nights, this being Friday the 13th. Mostly it has been in the general region where it started, in the disreputable slum section bordering the Japanese concession, stretching across the South Gate section where is the Methodist Mission, and over to the southwest where are Nankai Middle School and University. The ruffians have not made much headway; only a few have appeared in other parts of the city. None in Hopei except for a few reported near us on the east last night. Firing was nearer last night, but desultory. For the most part we have listened to the rifles and machine guns two miles off; not pretty listening as we thought of our friends. The Methodist Mission was entirely evacuated yesterday, we learn, except for a few sick and nurses in the hospital. The Chinese authorities and soldiery and police have certainly seemed very efficient and praiseworthy. Nothing like the reckless abandonment of duty which we have seen on other occasions when a new Chinese army was imminent and the holding regime fled."

According to a later letter pandemonium continued the rest of the month.

Dr. Sherwood Eddy in Foochow

His visit coincided with the annual meeting of the Mid-Fukien Synod and with the Joint Retreat with the North Fukien Synod of the Church of Christ, and the arrangement was most fortunate, thought Rev. Leonard J. Christian.

"Dr. Eddy was a whole conference in himself, and spoke three times, to some 1,800 people each time. Here in the city over fifty accepted Christ, and a large number signed up for Bible study to examine the 'Jesus' Way of Life. Dr. Eddy also spoke twice to the government school students; 2,500 heard him at each meeting. There is a follow-up committee trying to conserve the results of these meetings by means of further meetings, interviews, and Bible classes."

"Altogether," writes Rev. Ralph Shrader, "there were 309 students in Foochow who said they wanted to become Christians and 287 who wanted to study Christianity."

Angola Evangelical Missions Conference

was held November 2-6, 1931. It discussed: The improvement of the economic condition of the native Christian community; school and evangelistic work; medical work; native customs in relation to church fellowship; the status before the Portuguese law of Christian native marriages celebrated in missions with a missionary or native pastor as officiant; validity of mission certificates of births and deaths. The missionaries of the American Board who took part in these discussions were Rev. William C. Bell, Mr. Samuel B. Coles, Dr. Mary Cushman, Mr. F. Sidney Dart, Rev. Merlin W. Ennis, Rev. Daniel A. Hastings, Dr. Henry S. Hollenbeck, who was also Chairman of the Findings Committee, and Dr. H. Veazie Markham.

Pilgrim Place Annex, Claremont

has accommodations for three more who might be retiring from active service in the mission field, needing special care. Rev. Cyrus Clark, in his eighty-first year, quite frail, and Miss Mary Leitch, in her eighty-second year and badly crippled with rheumatism, are made most comfortable by Mrs. Thomas Clark who is in charge of this home and who "mothers us both as if we were her own children," writes Miss Leitch.

Schools in Greece

In spite of the difficult financial situation the refugee settlement schools in and near Athens are full —seven hundred pupils—and the spirit and enthusiasm of teachers and children are encouraging.

Annarden Lodge—A Memorial

Annarden Lodge was opened Thanksgiving night by a dinner attended by the community of International College in Izmir, Turkey. Mrs. H. A. Maynard was chairman of a committee of campus ladies who had charge of the whole affair.

President Cass A. Reed, who then told the story of the gift and of the place Anna Harlow Birge held in the affection of all present, describes the Lodge: "One enters from the west door, which is of iron for protection when the place is not in use, into a fine large room, seven meters square. The floor is of tile, the walls cream, the ceiling of wood, following the roof a little way up. The lovely tablet [see illustration] is just above the fire-

place at the south end. The window to the left of the main doorway as you go in is that of the bedroom, just big enough for two single beds and a reading table. From that leads a door into the bathroom. On the northeast corner of the Lodge is a small kitchen with sink and running water, and under the hood and chimney stands the first gift, an oil stove. The building is of stone, practically fireproof, and should stand all sorts of wear and even quakes. It has running water, a sewage system, and electric lights, all 'luxuries' we could not well have had off campus. It is really a little gem and worthy of the friends who gave, and of her for whom it will be a constant memorial.

"Time does go so fast, changes come so quickly, that the lives of those who served nobly are apt to be forgotten by the next generation. We need material memorials of great souls, lest we forget. This may be the first of very many which shall rise on the campus, to remind succeeding generations that the greatest gift any college can claim is not material things, but life and love and consecration."

A Japanese Opinion

"We never give up our firm belief that there is common ground upon which both the Chinese and Japanese people can flourish and live peacefully together in China and Japan," to quote T. W. Kohra of the Fellowship of Reconciliation in Tokyo. "It is really a crazy thing for both people to use armaments and kill each other. We must now understand that all governments are backward, and that we people must make the masses understand each other. Public opinion is not supporting the activities of the troops. Within this country we have many other important problems that need urgent settlement through international coöperation, such as unemployment, or financial difficulties, or educational problems. There is not even one reason, I think, to justify unfriendly relations with our neighbor. Financiers are also, I hear, regretting very much the situation which was evoked by military aggression. Nobody is happy here, I assure you."

Rural Normal Course at Mazatlan

To the primary and preparatory courses at the Colegio Pacifico, Mazatlan, Mexico, has been added a normal course for the preparation of rural teachers, according to Harriet Barnard in the *Mexico Microbe*. Graduates of the sixth grade are eligible and complete the course in three years. "In this entire region there is no school which offers such preparation as is needed by federal rural teachers. There are 14 registered in this new department, and the Colegio will have reason to be proud when her graduates go forth to serve in the rural communities."

Personalia

Rev. Robert W. McClure of Foochow, China, not long ago gave an address on "The Untried Ways of God in International Relations," in which he spoke of the ways that have been tried with small success, then set forth the way of human sympathy and common understanding we are at work on at present. It will be seen that the address must have paralleled in some degree the address attributed to him in our January issue, page 39. But as a matter of fact that address was not given by our friend but by another man of the same name. Two Robert McClures in China! No wonder the compiler of *Personalia* fell into error!

Davidson Din Tengo Jabavu, a Bantu, professor of Bantu Anthropology at the South African Native College, Fort Hare, Cape Province, South Africa, editor of *Imvo Zabantusundu* (Native Opinion), a paper founded by his father, author of "The Black Problem" and other books, gave an address in Pilgrim Hall, 14 Beacon Street, Boston, January 8, after going on to speak at the Quadrennial Student Volunteer Convention at Buffalo. He was given a dinner that evening under the auspices of the Race Relations Committee of the Greater Boston Federation of Churches, and afterwards spoke at the Park Street Church on "What Christianity Means to Me." In Africa he has started a movement for Native Farmers' Associations, of which there are now over thirty throughout the country.

WILLIAM W. PEET, LL.D., who as treasurer of the American Board in Turkey for more than forty years, handled millions of dollars of relief money there, has been asked by Governor Theodore Roosevelt of Puerto Rico to serve on a committee to raise funds for the starving children of that island.

DR. WILLIS HEGLER WILLIS of Mt. Silinda, South Africa, was married December 19 to Miss Estelle Brent, daughter of Mr. and Mrs. T. E. Brent, industrial workers on the staff of Mt. Silinda Institute.

DR. LORRIN A. SHEPARD of the American Hospital, Istanbul, has been appointed a member of the permanent Building Committee of the International Hospital Association, the object of which is to study all sorts of problems connected with hospital construction. There are about twenty members chosen from about fifteen different countries.

MISS MAY DWIGHT, who died on November 14, was a sister of Miss Adelaide Dwight of Talas, Turkey, now on furlough in this country, and daughter of Rev. Henry Otis Dwight of Constantinople. She was therefore related to a number of missionary families, many of whose members are now on the field—in Turkey, Syria, and China.

THE MISSES JANE AND ELIZABETH BALDWIN of Kusaie, Micronesia, who, as noted in the December, 1929, issue of the MISSIONARY HERALD, completed and published over two years ago the Bible in Kusaien, are now preparing a hymn book in another dialect. The Kusaiens now have, besides the Bible, Sunday-school Questions and Christian Endeavor Topics, as helps in their services of worship.

REV. JAMES DEXTER TAYLOR of Durban, South Africa, was honored in 1931 with the presidency of the Witwatersrand Church Council.

MISS JESSIE R. HOPPIN of Jaluit, Marshall Islands, was expected to arrive in California the last week in January for her furlough. She has not had a furlough for twenty-four years, laboring continuously and strenuously in her chosen field to which she went forty-one years ago.

By vote of the Prudential Committee, REV. AND MRS. FRANK S. TUCKER, now at home on furlough, have been transferred from the South Africa Mission to the West Africa Mission, and when they return to the field in the spring they will be located by the latter in some station for general evangelistic work. Our readers will remember that these missionaries were located during their first term of service at Inhambane in Portuguese East Africa. That station has been closed and the Board is negotiating with the Methodist Episcopal Board and the South Africa Church regarding the future of the groups of Christians there. The Tuckers, however, through this transfer to Angola, can continue to be of service in Portuguese territory and along the line of their specialty.

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Miss Cornelia Judson was the object of a ceremony of congratulation on her completion of forty-four years of missionary service in Japan and on the splendid development of her "child" the Matsuyama Night School in connection with the celebration of the fortieth anniversary of the founding of that school, October 16-18. Many fine tributes were paid to her sterling character, perseverance, and evangelistic zeal. Telegrams of congratulations were read including an inspiring and heartening cablegram from the New Haven Branch of the Woman's Board of Missions. Six large boxes containing gifts were presented as from the faculty, students, graduates, and other friends. Miss Judson wore the gorgeous embroidered kimono and haori given by the students during the informal social affair held the following evening. A two-act play depicting the events which led Miss Judson to become a missionary to Japan was given by students new and old. The picture shows the kimono, the storks on it flying up to give Miss Judson long life and happiness. The girl on her right was the sewing teacher, on her left a student who will graduate in March.

Rev. Darley Downs, secretary of the Japan Mission and director of the Japanese Language School in Tokyo, has just been invited to become one of the two joint secretaries of the National Christian Council of Japan, in succession to Dr. William A. Axling, who is returning to America on furlough. His associate in the secretaryship will be Rev. Akira Ebizawa, a leading Kumiai pastor, who has been for some years the Japanese secretary of the Council. Mr. Downs won his call to the directorship of the Language School by his work in modern methods of language teaching on the staff of Doshisha University, and since his location in Tokyo has served on a number of important national committees of the Christian movement. It is not clear whether his acceptance of this position will release him from some of his other responsibilities, but he will retain his status as a member of the American Board, loaned to the National Christian Council. The American Board and the Kumiai fellowship are honored in this second selection of one of their number for this highest executive position in Christian work in Japan.

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The Chronicle

APPOINTMENTS

December 1. Rev. and Mrs. Kenneth C. Bunker of Wilton, Connecticut, to the South Africa Mission.

December 1. Miss Ruth C. E. Earnshaw of Chicago, Illinois, for a three-year term of service in the Wenshan Girls' School, Foochow, China.

December 1. Miss Susan Howard of Burlington, Vermont, for a three-year term of service in the Greek section of the Near East Mission.

COMMISSIONING

December 27. At the First Congregational Church, Dalton, Massachusetts, Miss Marion E. Kane, Japan. Sermon: Rev. Wynn C. Fairfield, D.D., secretary for Japan; Presentation of Commission, Dr. Fairfield; Prayer of Consecration, Rev. Ralph M. Timberlake, pastor of the church; Godspeed of the church, Mr. Ralph B. Marean, senior deacon; Welcome to the Field, Miss Fumi Sendai, a native of Japan and a graduate of Kobe College.

FURLOUGHS AUTHORIZED

December 1. Mr. and Mrs. Herman H. Kreider of the Near East Mission, beginning in the summer of 1932.

December 11. Miss Mary Thomas, Miss Edith Marie Crosby, and Dr. and Mrs. H. Veazie Markham of the West Central Africa Mission, beginning in the summer of 1932.

December 11. Miss Grace M. Breck of the North China Mission, for health reasons, as soon as arrangements can be made.

December 11. Miss Dorothy B. Allen of the Marathi Mission, immediately for family reasons.

SAILING FOR THE FIELD

January 23. From Seattle, Mr. and Mrs. Arthur A. Ward, returning to the Ceylon Mission.

ARRIVALS ON THE FIELD

October 00. At Fenchow, North China, Mrs. Percy T. Watson, returning to the Mission.

November 1. At Lobito, West Africa, Rev. and Mrs. Henry A. Neipp, returning to the Mission.

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ARRIVALS FROM THE FIELD

November 11. In New York, Miss M. Pauline Jeffery of Vellore, South India.

November 29. In New York, Rev. and Mrs. Rowland M. Cross of Peiping, China.

December 3. In New York, Mrs. Sherwood F. Moran of the Japan Mission.

December 18. In New York, Rev. Sherwood F. Moran of the Japan Mission.

BIRTHS

November 17. At Hartford, Connecticut, a daughter to Mr. and Mrs. Marshall A. Rector.

December 14. At Stamford, Connecticut, a daughter to Mr. and Mrs. Carter Dodd. Mr. Dodd is a brother of Dr. Wilson Dodd of the Near East Mission.

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